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SATAN's Method of Treating his HOGS.

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Being the Epitome

OF A

SERMON

ON THAT SUBJECT.

TO WHICH IS ADDED,

A POETICAL ADDRESS

TO

SINNERS and SAINTS.

"Let the proud Worldling argue all he can,
"It is Religion ſtill that makes the Man;
"'Tis this, my Friends, that ſpeaks our Morning bright,
"'Tis this that gilds the horrors of the Night.
"And when Diſeaſe infects the labouring Breath;
"When the Heart ſickens, and each Pulſe is Death,
"E'en then Religion ſhall ſuſtain the Juſt,
"Grace their laſt Moments—nor forſake their Duſt!"

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BRITISH
MUSEUM

A SERMON, &c.

LUKE viii. 32, 33.

"And there was there an herd of many ſwine feeding on the mountain: "and they beſought him that he would ſuffer them to enter into "them: and he ſuffered them. Then went the devils out of "the man, and entered into the ſwine: and the herd ran violently "down a ſteep place into the lake, and were choked."

AS ſoon as our bleſſed Lord, whoſe chief errand into the world was to deſtroy the works of the devil, had with his diſciples weathered out an uncomfortable night-ſtorm at ſea, and had ſet their feet on dry land in the morning, they met what was more furious than even the ſea in a ſtorm, namely, a fierce, noiſy, naked demoniac. Our Evangeliſt tells us, he was poſſeſſed with unclean ſpirits. To the intent he might be underſtood, he afterwards, namely, in the text, ſtiles them devils: So do the Evangeliſts Matthew and Mark. This demoniac being, as it ſhould ſeem, very fierce and loquacious, caſting an eye upon our Saviour, he, or rather the evil ſpirit within him, diſcerning the Divinity which was ſhrouded under a veil of fleſh, loudly addreſſed Him in this ſtrange manner: *What have I to do with thee, Jeſus thou Son of God moſt high? I beſeech thee torment me not*, ver. 28. Obſerve, *Jeſus thou Son of God moſt high.*—What could the moſt enlightened Chriſtian have ſaid more to the honour of our Divine Saviour. My friends, the vileſt miſcreant on earth, yea, the foulest devil in hell can make an orthodox confeſſion of faith, and utter holy words. But, ah! what avails a mere lip-profeſſion, while the unclean ſpirit reigns within?

But to proceed. Though this demoniac, or rather the infernal spirit within, gave our Lord this honourable title, *Jesus thou Son of God most high!* yet observe what's next very strangely added, *What have I to do with thee?* When the devil said this, he in one respect uttered a notorious falshood; in another respect, a sober truth. If he meant that he had nothing to do with Christ as a *Lord* or *Ruler*, his declaration was false: but if his meaning only was, that he had nothing to do with Him as a *sin-atoning Priest*, he uttered a sober, but very sorrowful truth. Sad it was for him, that a spirit so heavy laden with guilt had nothing to do with the sin-atoning sacrifice of Jesus; and that such a diseased, deep-fallen spirit could lay no claim to the healing medicines of this wonderful Physician. The evil spirit next adds, *I beseech thee torment me not.* Observe, 'Tis the well-known property of a guilty spirit to meditate terror, and to be filled with fresh horror at the sight of its judge and executioner. Nature prompts every creature, even devils, to desire a release from pain and punishment. The devil can pray against sufferings, though not against sin: No, 'tis grace can sincerely desire a freedom from moral evil.

The demoniac or diabolic spirit having ended his address, our Lord asks his name; to whom he makes this strange reply, *verse* 30. *And he said, Legion: because many devils were entered intered into him.* The word *Legion*, as Mr. Henry rightly observes, is a military term. Now as these devils here assume this name, it implies, that they are in a state of war; they war against God and his glory, against Christ and his gospel, against men and their happiness. Again, the name *Legion*, not only implies warriors, but a large number of warriors; for a legion consists

of

of some thousands. Hence when these devils stile themselves *Legion*, they subjoin this reason, *For we are many*, Mark v. 9. Here we have a strange name: In the 32d and 33d verses, which are the text, we have as strange a petition: *And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them; and he suffered them. Then went the devils out of the man, and entered into the herd of swine: and the herd ran violently down a steep place into the lake, and were choked.*

In these words the Devil verified three old English proverbs; which, as they contain the general scope of the text, will also contain the substance of this ensuing discourse.

I. The Devil will play at small game, rather than none at all.

They besought him that he would suffer them to enter into the swine: and he suffered them.

II. They run fast whom the Devil drives.

When the unclean spirits entered into the swine, 'tis said, *The herd ran violently.*

III. The Devil brings his hogs to a fine market.

Behold the herd ran violently down a steep place into the lake, and were choked.

The first proverbial saying which the text verifies is, that "the devil will play at small game rather than none at all."

The highest game which this fallen archangel aims at in this world is, to possess, pollute, and ruin mankind. Might he choose his own lodgings, none would please him so well as these

living temples of the Most High. And as he prefers man to take up his abode in, above all inferior creatures, because he is the only creature on earth that is capable of sin and damnation; so he would rather take possession of the *souls* of men than of their *bodies*. None but the best apartment in the house will serve this unclean spirit. However, because this mischievous fiend is not always permitted to possess, hurt and ruin the souls of mankind; therefore, rather than do no harm at all, he will harrass their bodies with diseases, or some distressing malady. Thus he afflicted Job's body, *Job* ii. 7. and perhaps the Apostle Paul's, whose thorn in the flesh is called a messenger of Satan, 2 *Cor.* xii. 7. Or, if he be restrained from carrying his mischievous influence thus far, he will offer violence to some meaner species of God's creatures. Yea, rather than have no prey for his hellish malice and cruelty to feed on, this roaring lion will worry the minutest part of Job's cattle, namely, his sheep, *Job* i. 16. nay, will fall upon an herd of sorry hogs, and drive them down a steep precipice, and drown them. Thus it appears that Satan prefers even small game before none at all. If any ask a reason for this, a threefold one may be assigned: As,

First, Because Satan is an industrious spirit, who loves to be always in action.

Secondly, A very malicious spirit, that would rather be doing a little harm than none at all.

Thirdly, Because he is also a cunning spirit, who can turn even small game into large gain.

First, The devil chooseth to play for small game rather than none at all, *because he is an industrious spirit, who loves to be always in action.* Action is a property natural to spirits, as

as rest is natural to bodies. Man being a creature consisting both of body and spirit, action is natural to him sometimes, and rest at other times. Whereas Satan, being an immaterial spirit, that's no way clogged with a body, to him perpetual action is natural, if not necessary. Hence we find him giving this description of himself, namely, "One that goeth to and fro in the earth, "and walks up and down in it," *Job* i. 7.— Besides, not only the spirituality and activity of Satan's nature, but his self-tormenting guilt is another thing that puts him into continual motion and action, and prompts him to pursue little game rather than none at all. Consider,

Secondly, That Satan is not only an active, but *a very malicious spirit, that would rather be doing a little harm than none at all.* Of this, the legion of demons in the text gave ample proof. For no sooner were they ejected out of the poor man, than they immediately entered into the herd of swine. They lose no time, but pass without intermission or stop, out of one mischief into another. And indeed the amazing wickedness of the devil's nature, in conjunction with its activity, pusheth him into continual mischief: Hence, the Apostle stiles him *a roaring lion, who goeth about seeking whom he may devour*, 1 Pet. v. 8. Such is the insatiable cruelty of this devouring lion, that whatever prey he fastens his paw upon, he teareth it to the utmost of his power. Boundless malice instigates him to act the part of the insatiable miser, in whom cursed avarice is such a predominant principle, that he will gather single straws, rather than forbear making additions to his beloved heap. Thus the malice of this diabolic adversary against God's creatures is such, that he'll destroy or harm the very

very minutest of them, rather than desist from his beloved trade of doing mischief in some degree; like that barbarous Emperor of Rome, Domitian, who, having not strength enough to exercise perpetual cruelty upon larger prey, spent his leisure hours in pricking flies with a bodkin, and putting them to pain for his diversion.—Believe it, if, when Beelzebub cannot damn a precious soul, he can but drown a pig, or bruise the heel of the meanest saint, even this yields him a hellish gratification, *Gen.* iii. 15. O what everlasting thanks are due to the gracious Governor of the Universe, that the power of this grand adversary is so unequal to his malice! that all the saints are in the Redeemer's hand, *Deut.* xxxiii. 3. and *are kept by the power of God, through faith unto salvation*, 1 Pet. i. 5.

Thirdly, Another reason why the devil chooseth to play at small game rather than none at all is, *because he is a cunning spirit, who can turn even small game into large gain.*

Of this we find a very signal instance in the text. Satan, we may be sure, played at little game, when he only asked leave to enter an herd of swine, one of the lowest class of brute creatures; creatures not capable of being drawn either into sin or damnation: Yet such was the policy of this old serpent, that he made great gain of this small game; for when Christ permitted him to enter the Gadarene hogs, he drowned every one of them, and by this means he exasperated the Gadarenes against Christ, to such a degree, that they in effect expelled Him out of their coasts. Thus the devil eventually banished both the Saviour of the world, and his glorious gospel, out of a whole country, by the instrumentality of some hogs.

Again,

Again, Did not this diabolical adversary seemingly catch at very small prey, when, being permitted to attack Job, he only rough-cast his body with boils and plague-sores; (for that was not touching either soul or life) yet by this small matter Satan gained vast advantage over that good man's better part; throwing his spirit into such a ruffle, as prompted him in some sort to curse his very being and life; yea, almost to take up an horrid resolution of totally abandoning his Maker's service. Thus it sufficiently appears, what great gain Satan can make even of small game; or how he can avail himself against us by very little matters.

Believe it, if this crafty enemy can but induce the negligent professor often to omit his duty in lesser instances, or to make free with sins of a smaller size, he knows he is in a fair way to lead on the unwary creature in time into far greater omissions and commissions. Let us, therefore, walk circumspectly, as it becomes those who are not ignorant of Satan's devices, or depths, as scripture emphatically terms them. How cautious should all professors be, lest this subtle enemy practise upon, and ruin them by a course of lesser sins and temptations, even after they have escaped greater. Perhaps, Sirs, some of you have laid aside the more flagrant vices of drunkenness, swearing, lying, cheating, and sabbath-breaking, and are turned sober: Ye pray, receive the sacrament, and at times are affected with a preached gospel; but take heed, O! take special heed, lest this grand deceiver allure you into a set of lesser indulgences, under the specious cover of abstaining from sins of a grosser sort. Take heed of being drawn on to be trifling and formal in your devotions, negligent in fulfilling your promises, griping and over-reaching in your bargains,

bargains, and stiff, rigid and uncharitable in the circumstantials of religion; for, though all these are but of small consequence when compared with gross acts of impiety, injustice and oppression, little do ye consider what great gain Satan may make of such seemingly little game, and what an unhappy advantage such matters give him, not against yourselves only, but against religion in general. As more tradesmen are ruined by a long-continued train of small losses, (which they are apt to make but light of, singly considered) than by two or three very heavy losses; for these are more apt to alarm, and to excite unto greater future caution, diligence and frugality; so more Christian professors are ruined in their soul-concerns, by a long indulgence of many lesser sins, than by a few enormous crimes; and by a great many small omissions, than by a few gross commissions. Let thus much suffice on the first doctrinal observation raised from the text, namely, that "the devil will play at small game rather than none at all."

We now proceed to another proverb:

II. That they run fast whom the Devil drives.

The text saith, *When the unclean spirits entered into the swine, the herd ran violently down a steep place.*

With a career swift and rapid as this do many sinners post on in the paths of sin and vice; when, having cast off the bridle of religious restraint, and forsaken all their divine guides, they have delivered themselves up to the strong impulse of their own inbred corruptions, and of satanical temptations. Being carried away with both wind and tide, what an amazing progress do they make in the several stages of vice, far beyond what

what the most diligent Christian makes in the good ways of God! How long and how often must the consciencious Christian visit the house of God, and his closet; and what painful struggles must he maintain with corruptions and temptations, with darkness, doubts and fears, before he can find any very sensible advances towards heaven? How often does his journey resemble the march of a famous African General, who cut his road inch by inch through the rocky entrails of mount Alps; or the forty years travels of the Israelites, when God led them through *that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought*, Deut. viii. 15. a road which might, even without a special divine guide, have been travelled through in an equal number of weeks by a caravan of merchants, impelled by a thirst of worldly gain. Indeed the travels of sin and vanity, though attended with a far worse guide, are usually exceeding quick beyond those of piety and virtue. What an awful progress have some declining, backsliding professors made, in obduracy and profaneness, after they have said of sabbaths, and a preached gospel, *What a weariness is it?* Malachi i. 13. and have withdrawn from religious associations. By listening to *the counsel of the ungodly*, and *standing in the way of sinners*, they have soon been led forward, *to sit in the seat of the scornful*; that is, to make a scoff of serious people, and serious things, *Psal.* i. 1. But enough hath been said to confirm and illustrate the second proverbial saying raised from the text, namely, that "they indeed run fast whom the devil drives." Do any ask a reason, why such persons run so fast? A fivefold one may be assigned.

First,

First, Because the road in which the devil drives his herd is a broad and down-hill road.

Secondly, Because both the will of the driver, and the inclinations of his herd, lead entirely the same way.

Thirdly, Because the devil is an unwearied driver, who never needs to rest himself.

Fourthly, A furious driver, who exerciseth no forbearance or lenity towards his wretched herd.

And, *Fifthly*, Because he has always a large company of servants helping him to drive.

First, They run fast whom the devil drives, *because the road in which he drives his herd is a broad and down-hill road.*

The way to destruction is by our Lord stiled *broad*, Matth. vii. 13. so broad, that it cannot easily be mistaken, neither can it easily be stepped out of: Whereas the road in which Christ leads his flock is in the next verse termed *a narrow way*. Now travellers can move faster forward in an open broad way, than in a very narrow one. Again, the road in which Satan drives his herd is also a down-hill road. The text saith, *the herd of swine ran down a steep place*. That road in which sinners are posting to destruction, resembles the road in which this herd of swine ran with so much vehemence; for it is a down-hill road. Every way of wickedness is a down-hill path; and it is easy for corrupt nature to walk in it. Ungodly sinners need not to be on the full stretch, need not put forth any strong efforts in travelling the down-hill road of vice; no, let them but give way to the propensities of their own evil minds, and they will soon be carried down the precipice into the dead sea

of

of destruction, merely by the weight of their own innate corruptions; like the fragment of a mountainous rock, which, when pushed into motion, rolls down a steep hill with great rapidity, being pressed by its own weight.

What has now been said points out a clear and satisfactory reason, why Beelzebub drives his herd so very much faster than Christ the good shepherd, conducts his sheep. Christ's sheep travel up the steep hill of self-denial and heavenly-mindedness; hence is their motion generally so slow; whereas the devil's hogs go down the hill, therefore they quit ground, and run with speed.

Secondly, They run fast whom the devil drives, *because both the will of the driver, and the inclinations of his herd lead entirely the same way.*

The sheep of Christ's pasture, being in this life sanctified but in part, find *a law in their members warring against the law of their minds*, Rom. vii. 23. In them, *the flesh lusteth against the Spirit*, as well as *the Spirit against the flesh*, Gal. v. 17. so that they are drawn contrary ways by two contrary principles working within. Whereas in those who have not been renewed in the spirit of their minds, the flesh and carnalized spirit have the same habitual bent. Sin is the delightful element in which they live and move. As our Saviour said, *They are of their father the devil, and the works of their father they do.* So that his stimulating temptations and their inclinations habitually lead one and the same way. This is far from being the case between an herd of swine and their driver. If ever you saw a number of hogs pass along the road, what contrary propensities might you observe in the driver, and those that are driven. The swine-herd pushes on; but often *his* herd will not go forward;

forward; sometimes an hog takes sturdy, and will not stir, while the rest are ever and anon brushing (forcing their way) through the hedge on the road-side. And this is the reason why common swine-herds move so slowly with their herds, and make such short stages. But now Satan has the advantage of driving his herd very fast, because his inclinations and their's lead the same way. He loves sin, and they love it, and both choose to walk in it. By the *way*; this undeniably demonstrates what should all along be kept in full view, namely, that the diabolic tempter does not drive his herd by compulsion; that he does not force a compliance with temptations against the sinners own consent; for that would defeat his main design in tempting, seeing it would take away all actual sin on the sinner's part. The first motion to sin undoubtedly lies in our breasts. Sparks of temptation cannot take fire, where they meet with no combustible fuel to feed the flame.

Thirdly, They run fast whom the devil drives, *because he is an unwearied driver, who never needs to rest himself.* Other drivers cannot always be on their feet, pushing forward their herd; no, their fatigued bodies need rest and sleep by night, and baiting times by day. But Satan never sleeps, never stops to eat; for indeed his very driving is his meat and drink; and the faster he drives his herd, the more he is refreshed, (if indeed it be proper to speak of a devil being refreshed by any thing). Satan drives his simple herd not only through vanity-fair, and crowds of wicked companions; but also through wildernesses of worldly cares. Yea, by the assistance of a working defiled imagination, does he not at times push on his wretched herd towards the sea of destruction.

Fourthly,

Fourthly, They run fast whom the devil drives, *because he is a furious driver, who exerciseth no forbearance or lenity towards his unhappy herd.* The drawings of the dove-like Spirit of God, whenever there is a parity of circumstances, are far more gentle and mild than those of the evil spirit. The former *draws with the bands of love, those cords of a man*, Hosea xi. 4. He operates on the calm mind; but the evil spirit, we apprehend, works most on the strong imagination, and inflamed passions, which commonly bear away the sinner with a rapid career. Besides, such a vehement propensity is there in the devil's nature to sin and wickedness, that, where neither conscience nor Providence place any obstructing bar, he pusheth on his wretched slaves from one scene of wickedness to another, and usually greater, without any mercy. Thus in a very short time he hurried on Judas from the sin of betraying his Divine Master, to the horrid unnatural crime of self-murder. Thus too, when any abandoned creature has defiled his hands with the sufficiently foul sin of robbery, the evil spirit within persuades him, 'tis impossible to make a safe retreat till his hands have been dipt in a second still deeper dye, namely, the blood and life of the injured party. O! how dangerous is it to yield to the first solicitations of the evil spirit within, be they ever apparently so modest and moderate. Give him an inch, he will take an ell; and if you go with him a mile, he will compel you to go twain.

Fifthly, Another reason why they run fast whom the devil drives is, *because he has always a large number of servants to help him to drive.* In whatever kingdom, country, or parish the god of this world drives his hogs, vast multitudes rise, swarm about him, and freely lend an hand

to help on his thoughtless herd through the broad ways of vice; some by going before them in a bad example, others by enticing with fair promises and ensnaring bribes, whilst a third sort drive behind with terrifying threats. To be plain, such is the policy and device of this chief swine-driver, that he sets one hog to drive another; that is, one sinner to spur on another to sin. Thus he makes use of one bad member of a family to infect another; one bad neighbour to entice another; one wicked companion to draw another; and one erroneous or loose church-member to make another like himself. Nay, (who could have imagined it) so extreme politic is Satan, that he frequently employs too many who are reputed the shepherds of Christ's sheep, to drive his own dirty hogs through the miry ways of sin into the lake of destruction by the corrupt doctrines they preach.

Having finished the second proverb raised from the text, we now proceed to the next:

III. The Devil brings his hogs to a fine market.

Behold, the herd ran down a steep place into the lake, and were choked.

This proverb, which gives the sinner and a sordid brute synonymous names, is certainly very degrading to human nature. But does it indeed degrade man more than the original Fall did; or more than Scripture doth? Is it not said, *Man being in honor abode not, but became like the beasts that perish*, Psal. xlix. Is not *man* said to be *born like a wild ass's colt*? Did Asaph utter any hyperbole when he said, *So foolish was I, and ignorant: I was as a beast before thee*, Psal. lxxiii. Or did our blessed Saviour misunderstand

understand or misrepresent human nature, when He called certain deformed pieces of it by the name of *serpents*, and *a generation of vipers*? Matth. xxiii. Or, when speaking of refractory, unpersuadable sinners, He compared them to *swine*? Matth. vii.

Let not the delicate Reader be offended, much less shocked at such scriptural representations as these. Rather let him be shocked at the depravity of his own nature; which indeed is but faintly and imperfectly shadowed forth by these foresaid descriptions, strong as their colourings seem to be. Believe it, if ever the illuminating Spirit of God give you a full sight and sense of the depravity cleaving to your (otherwise noble) natures, you will confess, there is not a picture equally hideous to be found in any part of the brute-creation; no, not even in those wilds of Africa, which swarm with prowling monsters, and the serpentine brood. Undoubtedly sin is the greatest deformity in nature. Brutes, even the meanest class, are what a good God at first made them, and serve the wise ends for which He intended them; but those vicious creatures, who are emblemized by hogs in the text, are quite the reverse in both cases.

Having thus vindicated the propriety of that humbling emblem by which vicious sinners are represented in the last proverbial observation raised from the text; let us now attend to the alarming declaration which it holds forth, namely, *That the devil brings his hogs at last to a very dear market*. And dearly must the sinner pay for all those brutish gratifications which he wallowed in on earth. Having by a sensual life thrust himself below the noble rank of purified

saints; yea, below the dignity of rational creatures, and shrunk into the low, sordid life of a brute, he must hereafter be thrust several steps lower still, where the grand tempter will become his endless tormentor. When Satan hurried those hogs, mentioned in the text, into the lake, and drowned them, it is but a faint representation of that sea of destruction, into which the sensual brutified sinner must at last be plunged; a sea in which "deep calleth unto deep, and all the waves and billows of divine wrath roll over him." And now, sinners, bethink yourselves seriously, whether it be not the height of folly to permit yourselves to be driven by the evil spirit, and your own corrupt inclinations, down the fatal precipice of vice, and to wallow in those brutal gratifications which will render you contemptible here, and miserable hereafter. As a great man once said, "Words cannot fully describe the madness of those sinners, who, that they live the life of beasts here, stick not to share the lot of devils hereafter." What a pity is it that sinners do not lay these awful considerations seriously to heart. But, valas! so long as that brutal tribe can get the flesh pampered, and their bodily senses entertained with the various bewitching pleasures of this vain world, they generally continue stupid and void of feeling with respect to spiritual and eternal things. But, ah! when pain and sickness come in the room of health and worldly pleasure, in what a wretched state do they find themselves. O! the perplexity, the destruction, that must seize the impenitent, when they are summoned to the great tribunal! What a sad meeting will there be between the soul and the body. Believe it,

Men may live brutes, but brutes they cannot die.

In what straits, in what distress both of body and mind have we seen some abandoned sinners on a death-bed, when both a pained body, and a guilty, troubled mind, have conspired together to render them every way miserable. Live they must not; die they dare not. It is true, all Satan's herd do not end their days thus uncomfortably. The Psalmist tells us, that "Some are laid like sheep in the grave; and there are no bands in their death." But must impenitent sinners, who have wilfully rebelled against the light of nature and the laws of God, must they close the scene of life, as safely as those innocent brute-animals who never transgressed any divine law? and must they be as secure from any dreadful after-state? No; common-sense, as well as scripture, forbid it. Besides, observe we not, to what disasters, yea, to what shocking deaths Divine Providence has appointed innocent brutes purely for the sake of man? Rather than two poor men should be tortured to death by a set of fierce demons, St. Mark informs us, that two thousand hogs must be plunged in the sea and drowned. And, Reader, was it just in our Lord to doom so many innocent hogs to a fate they had never deserved by any misdeeds of their own?* and

* Some people have dared to ask, with what propriety our Lord could cause such loss to the owners of the swine, and at once perhaps reduce them to poverty? These might as well ask, *Atheistically*, Why a high wind at sea may overwhelm a ship, and ruin the master? Or, why an earthquake shall swallow up a whole town; or a fire be permitted to make families destitute in a few hours? But besides this, if we believe that JESUS is LORD of Heaven and Earth, it is no injustice in Him to take all away from us in a moment; and should He do it, who shall ask, *What doest thou?* for *the beasts of the forests are His, and all the cattle upon a thousand hills!*

A touchstone

will

will it be unjust to devote law-breaking, gospel-rejecting sinners to that destruction, of which they had been so often graciously forewarned, and which their crimes have so highly merited? No; as certainly as these hogs were drowned, so certainly must daring, impenitent sinners be drowned in eternal perdition.

Having now finished the general plan of the discourse, a remark arises from the text, namely, that *the Lord Jesus has a very tender concern for distressed, perishing sinners of mankind.* Such a surpassing regard has he expressed for their bodies and souls, that, in order to rescue two miserable men from a number of fierce demons, *Matth.* viii. 28. He willingly devoted two thousand brute-animals to death. And has not something equivalent to this been done for us, yea, for mankind in general? Have not thousands of brute-creatures, as well as other animals of an inferior species, sacrificed their lives to maintain ours? This certainly is heart-affecting. But, behold another Sacrifice offered for us! A Sacrifice which displays the love and goodness of God infinitely more, and therefore should strike us with far greater astonishment, and with adoring wonder. *Behold Christ the Lamb of God, which taketh away the sin of the world,* John i. 29. Here was a Sacrifice infinitely better and more costly than thousands of rams, yea, than all the cattle on a thousand hills. This Sacrifice poured out its blood and life for an higher and better end than the preservation of our perishing bodies, even for the pardon, justification, and salvation of every sin-weary, broken-hearted believer, be his sins ever so many in number, ever so heinous in guilt.

A touchstone

A touchstone of trial, and a few subsequent directions shall now conclude.

First, It certainly concerns us all to make trial, whether we belong to Satan's vile herd, or are the genuine sheep of Christ's pasture? That it may be the more certainly known to which of these we belong, there are three discriminating marks which will infallibly distinguish the one from the other.

1. It is the property of Satan's herd to lie down designedly in the mire of sin, and to wallow in it with pleasure; for dirt is the swine's beloved element: Whereas, when the flock of Christ fall into sin, they resemble a cleanly sheep sliding into a dirty ditch, which it strives to get out of, because contrary to its cleanly nature.

2. When any of Satan's brutal herd wallow in the mire of sin, it is usual with them to be pevish and revengeful when either minister or pious friend attempt to raise them out by salutary reproof, and good advice: Whereas, Christ's genuine sheep are rather thankful, when a Christian brother, or a spiritual guide, stretch out an helping hand to lift them out of the mire of sin, *Psal.* cxli. 5.

3. Christ's sheep are more meek and patient under the Lord's afflicting hand than Satan's hogs. What submission did David discover under trying dispensations of Divine Providence, when he said in *Psal.* xxxix. 9. *I was dumb; I opened not my mouth, because thou didst it.* On the contrary, how untractable are ungodly sinners, concerning whom it is said in *Job* xxvii. 22. *They would fain flee out of the hand of God.*

If

If these foresaid marks of trial have pointed out and proved your relationship to Satan's herd, that unhappy alliance is to be broken by prayer, that your heart may be renewed by divine grace; and that no unholy bent and bias may be given to your depraved inclinations. Plead that gracious promise in *Ezek.* xxxvi. 25, 26. *Then will I sprinkle clean water upon you, and ye shall be clean,* &c. Till this inward washing in the laver of regeneration take place, there will be no genuine nor lasting reformation of life; but *the dog will return to his own vomit, and the sow that was washed to her wallowing in the mire,* 2 Pet. ii. 22.

When death comes to the flock of Christ, he finds them in readiness for his approach. Death is neither strange nor fearful: Not strange, because they die daily; not fearful, because their prospect is delightful. The happiness which the children of God are travelling to, is beyond expression. The Psalmist describeth it as *the fulness of joy!* Though the righteous are not without their joys here, yet they are but sublunary: *Above,* there are pleasures for evermore. Therefore, they esteem death as a rest from their labours. They commend their souls unto God who gave them, and each, with Stephen, says, *Lord Jesus, receive my spirit.* A convoy of angels are ready to convey the departing spirit to the bosom of its Saviour, so to be for ever with the Lord!

A POETICAL ADDRESS
TO
SINNERS and SAINTS.

YE thoughtleſs mortals, all o'erwhelm'd in ſin,
Reflect, and tremble at the ſtate you're in;
Your horrid crimes aſcend the lofty ſkies,
And blaze before the great Jehovah's eyes,
Who looks in anger from his awful Throne,
Reſolv'd to pour his flaming vengeance down
On thoſe vile Sinners, who deſpiſe his name,
Who hate his Goſpel, and his Saints contemn.

Sinners, remember, ye muſt ſhortly meet
The great Meſſiah, at his Judgment ſeat;
Then the great Judge his mighty pow'r will take,
Frown on his foes, and thus to them will ſpeak:
"O, ye vile men, who once my Goſpel heard,
"But did the tidings not at all regard;
"Ye liv'd in ſin, and ſcorn'd redeeming grace,—
"And now, at my left hand, ye take your place.
"Depart, ye curſed! and for ever dwell
"With tortur'd ſpirits, in a flaming hell!
"Go, and be bound in Tophet's fiery chains,
"And know, and feel, what man's damnation means!
"Learn the reſult of ſlighting Calvry's blood,
"And meet the juſtice of an angry God:
"Be gone,—to yonder dreadful pit retire,
"And weep, and wail in everlaſting fire!"

Thus Unbelievers will be ſpurn'd away
From great Emmanuel in the Judgment day;
Down they deſcend amidſt the fiery train,
In hell's embraces ever to remain;
And now in fierce tormenting flames they roll,
For water cry, their parched tongues to cool.
Hark! how they all their doleful ſcreams repeat,
And beg for mercy, but, alas, too late!
In Tophet's dungeon now they are confin'd,
And black deſpair o'erwhelms each tortur'd mind.

Now,

Now, O ye men, who live on earthly ground,
Come, listen to the Gospel's joyful sound!
It sweetly echoes Christ's redeeming grace,
To an apostate—wretched—ruin'd race;
It kindly calls the sinner to his God,
And shews the path-way in a Saviour's blood;
It speaks the wonders of the bleeding Lamb,
And sounds salvation through his matchless name!
It shews that Christ is ready to embrace
Repenting sinners in the arms of grace:
Fly then, ye mortals, fly to Zion's God,
And taste the sweets of his atoning blood;
Amaz'd you'll feel the glories of his love,
And in his ways with heavinly pleasure move;
Then—then in transports ye'll to others tell
The great delights that flow from Calv'ry's hill;
And when you die, you'll soar to worlds above,
And sing the wonders of redeeming love!

And now to you, who thro' rich grace have known
The glories of a Mediator's Throne,
Still—still press forward in your Saviour's ways,
And in his service spend your happy days:
Though devils rage, and wicked mortals fight,
Jesus is yours, and you are surely right:
In his great cause move rapidly go on,
Till you shall hear the crowning word, "Well done!"
Soon shall the storms of life be overpast,
And you and I, be with the Lord at last:
Then with his people we shall ever shine,
And with ten thousand Saints shall surely join
All the sweet music of the blissful place,
And ev'ry note rise high to sov'reign Grace.
This be the theme on which we'll ever dwell,
"The great Redeemer hath done all things well!"
There all the realms of blessedness explore,
And love, and sing, and praise for evermore!

FINIS.